

THE

2.

LAIRD OF COOLS

Ogilvie

GHOST.

Being a Copy of several Conferences and Meetings that passed between the Reverend Mr OGILVIE, late Minister of the Gospel at Innerwick, in East Lothian, and the late Laird of Cool's GHOST, as it was found in Mr Ogilvie's closet after his death, which happened very soon after these Conferences.

[Written by his own hand.]



Edinburgh, Printed by J. MORREN, Comptroller.

A COPY of some CONFERENCES

UPON the third of February, 1722, at eleven o'clock at night. after I had parted with Thruston, and coming up the burial-road, one came riding up after me; upon hearing the noise of the horse's feet, I took it to be Thruston; but looking back, and seeing the horse of a grey colour, I called who's there? the answer was, The Laird of Cool, be not afraid; looking to him with the little light the moon afforded, I took him to be Collector Castlclaw, who had a mind to put a trick upon me, and immediately struck with all my force with my cane, thinking I would leave a mark upon him that would make him remember his presumption: but being sensible I aimed as well as ever I did in my life, yet my cane finding no resistance, but flying out of my hand, to the distance of sixty feet, and observing it by its white head, I dismounted and took it up; but had some difficulty in mounting again, partly by the ramping horse, and partly by reason of a certain sort of trembling throughout my whole joints; something of anger also had its share in my confusion, for though he laught when my staff flew out of my hand, coming up with him again (who halted all the time I was seeking my staff) I asked him once more who he was? he answered the Laird of Cool. I enquired first, if he was the Laird of Cool. SECOND, What brought him thither? and, THIRD, What was his business with me? he



answered, the reason that I want you is, that I know you are disposed to do for me what none of your brethren in Nithsdale will not so much as attempt, though it serve never so good a purpose. I told him I would never refuse to do any thing to serve a good purpose, if I thought I was obliged to do it as my duty: he answered, since I had undertaken what few in Nithsdale would, for he had tried several persons on that subject, who were more obliged to him than I was to any person living. Upon this I drew my bridle-reins, and talking in surprise, asked what I had undertaken? he answered that on Sabbath last, I heard you condemn Mr Paton, and the other ministers of Dumfries for dissuading Mr Menzies from keeping his appointment with me *, and if you had been in their place you would have persuaded the lad to do as I desired, and that you would have gone with him yourself, if he had been afraid, and that if you had been in Mr Paton's place you would have delivered my commissions yourself, since they tended to do several persons justice; I asked him pray Cool, who informed you that I talked at that rate? To which he answered you must know that we are acquainted with many things that the living know nothing about; these things you did say, and much more to that purpose, go and deliver my commissions to my loving wife. Upon this I said 'tis a pity Cool that

* See Note at the bottom of page 6

you who knows so many things, should not know the difference between an absolute and conditional promise; I did indeed, at the time you mention, blame Mr Paton, for I thought him justly blameable, in hendering the lad to meet with you, and if I had been in his place, I would have acted quite the reverse; but I did never say that if you would come to Innerwick and employ me, that I would go all the way to Dumfries on such an errand, that is what never so much as entered into my thoughts; he answered, what were your thoughts I don't pretend to know, but I can depend upon my information, that these were your words; but I see you are in some disorder, I will wait upon you when you have more presence of mind.

By this time we were at James Dickson's inclosure, below the church-yard, and when I was recollecting in my mind if ever I had spoken these words he alledged, he broke from me through the church-yard with greater violence than ever any man on horseback was capable of, with such a singing and buzzing noise, as put me in a greater disorder than I was all the time I was with him, I came to my house, and my wife observed a more than an ordinary paleness in my countenance, and would alledge that something ailed me: I called for a dram, and told her I was a little uneasy. After I found myself a little refreshed went to my closet to meditate upon this the most astonishing adventure of my whole life

Upon the fifth of March, 1722, being at Hare head baptizing the shepherd's child, I came off at sun setting, or little after, and near William White's march, the Laird of Cool came up with me as formerly; and after his first salutation bade me not be afraid. I told him, I was not in the least afraid, in the name of God and Christ my Saviour, that he cou'd not do me the least harm, for I know that he in whom I trusted was stronger than all they put together, and if any of them should attempt to do even to the horse that I ride upon, as you have done to Doctor Menie's man, if it be true that is said, and generally believed about Dumfries, I have free access to complain to my Lord and Master, to the last of whose resentment you are as liable now as before.*

Cool. You need not multiply words upon that head, for you are as safe with me, and safer, if safer can be, then when I was alive.

Ogil. Well then Cool, let me have a peaceable and easy conversation with you for the time we ride together, and give me some

* What I knew concerning the matter is this, the servant of D. Menzie, Physician in Dumfries, told his master and many others, that the Laird of Cool, lately dead appeared to him, rode him down and killed his horse, that he appointed to meet him sometime after at such a place, which he promised to do; but Mr Paton minister of Dumfries, advising him so break that promise, Mr Ogilvie, then minister of Innerwick, near Dunbar, on hearing this, blamed Mr Paton much, saying he would not only have advised him to keep his promise, but would have gone with him.

information about the affairs of the other world, for no man inclines to lose his time in conversing with the dead, without hearing or learning something that is useful.

Cool. Well sir, I will satisfy you as far as I think it proper or convenient. Let me know what information you want to know?

Ogil. May I then ask you if you be in a state of happiness or not?

Cool. There are a great many things I can answer that the living are quite ignorant of; there are a great many things, notwithstanding the additional knowledge I have acquired since my death, that I cannot answer: and there are a great many questions and things that you may start, of which the last is one that I will not answer.

Ogil. Then I know how to manage our conversation, for whatever I shall enquire of you, I see you can easily shift me, so that I might profit more by conversing with myself.

Cool. You may try.

Ogil. Well then, what sort of a body is that you appear in? and what sort of a horse is that you ride upon, which appears to be so full of mettle?

Cool. You may depend upon it, it is not the same body that I was witness to your marriage in, nor in which I died, for that is in the grave rotting, but it is such a body as serves me in a moment; for I can fly as fleet with it as my soul can do without it, so that also I can go to Dumfries and return again

before you can ride twice the length of your horse; nay, if I have a mind to go to London, or Jerusalem, or to the moon, if you please, I can perform all these journies equally soon, for it costs me nothing but a thought or wish, for this body is as fleet as your thought, for in the moment of time you can turn your thoughts on Rome, I can go there in person, and as for my horse it is much like myself, for it is Andrew Johnston, my tenant, who died forty-eight hours before me.

Ogil. So it seems when Andrew Johnston inclines to ride, you must serve him in the quality of a horse as he does you now.

Cool. You are mistaken.

Ogil. I thought that all distinctions between mistresses and maids, lairds and tenants had been done away at death,

Cool. True it is, but you do not take up the matter.

Ogil. This is one of the questions you won't answer.

Cool. You are mistaken, for that question I can answer, and after you may understand it.

Ogil. Well then, Cool, have you never yet appeared before God, nor received any sentence from him as a judge?

Cool. Never yet.

Ogil. I know you was a scholar, Cool, and 'tis generally believed that there is a private judgment besides the General at the great day, the former immediately after death.— Upon this he interrupted me, arguing.

Cool. No such thing, no such thing, as a trial; no trial till the great day. The heaven which good men enjoy after death, consists only in serenity of their minds, and the satisfaction of a good conscience, and the certain hopes they have of eternal joy, when that day shall come. The punishment in hell of the wicked immediately after death consists of the dreadful stings of an awakened conscience, and the terrors of facing the great judge and the sensible apprehensions of eternal torments ensuing, and this bears still a due proportion to the evils they did when living: so indeed the state of some good folks differ but little in happiness from what they enjoyed in the world, save only that they are free from the body, and sins and sorrows that attended it; on the other hand, there are some who may be said rather not to have been good than that they were wicked; while living, their state is not so easily distinguished from that of the former, and under that class comes a great heard of souls, a vast number of ignorant people, who have not much minded the affairs of eternity, but at the same time have lived in much indolence, ignorance and innocence.

Ogil. I always thought that their rejecting the terms of salvation offered, was sufficient ground for God to punish them with his eternal displeasure; and as to your ignorance, that could never excuse them, since they live in a place of the world, where the know-

ledge of these things might have been easily attained.

Cool. They never properly rejected the terms of salvation, they never, strictly speaking, rejected Christ: poor souls they had as great a liking both to him and heaven, as their gross imaginations were capable of; impartial reason must make many allowances, as the stupidity of their parents, want of education, distant from people of good sense and knowledge, and the uninterrupted application they were obliged to give to their secular affairs, for their daily bread, the impious teachery of their pastors who persuaded them, if they be of such a party, all was well; and many other considerations, which God, who is pure and perfect reason itself will not overlook; these are not so much under the load of divine displeasure as they are out of his grace and favour; and you know it is one thing to be discouraged, and quite another thing to be persecuted with all the power and rage of an incensed earthly king. I assure you men's faces are not more various and different in the world than their circumstances after death.

Ogil. I am loath to believe all that you have said at this time *Cool*, (but I will not dispute these matters with you) because some things you have advanced seem to contradict the Scriptures, which I shall always look upon as the infallible word of God: for I find in the parable of Dives and Lazarus that

the one was immediately after dead carried up by the angels into Abraham's bosom, and the other immediately thrust down into hell.

Cool. Excuse me sir, that does not contradict one word that I have said; but you seem not to understand the parable, whose only end is to illustrate the truth, that a man may be very happy and flourishing in this world and most wretched and miserable in the next; and that a man may be miserable in this world, and more happy and glorious in the next.

Ogil. Be it so *Cool*, I shall yield the point to you, and pass to another, which has afforded me much speculation since your last encounter, and that is how you came to know that I talked after the manner that I did concerning Mr Paton on the first Sabbath of February last. Was you present with me, but invisible? he answered very haughtily, No sir, I was not present myself. I answered, I would not have you angry *Cool* I proposed this question for my own satisfaction, but if you don't think it proper to answer let it pass. After he had paused with his eyes on the ground for three or four minutes of time at most, with some haste and seeming cheerfulness, says,

Cool. Well sir, I shall satisfy you in that point: you must know that there are sent from heaven, angels to guard and comfort, and do them special good services to good people, and even the spirits of good men

departed, are employed in that errand.

Cool. And do you not think that every man has a good angel.

Cool. No, but a great many particular men have. there are but few houses of distinction, especially, but what have at least one attending them, and from what you have already heard of spirits, it is no difficult matter to understand how they may be serviceable to each particular member, though at different places at a great distance. Many are the good offices which the good angels do to them that fear God, though many times they are not sensible of it; and I know assuredly, that one powerful angel, or even an active clever soul departed may be sufficient for some villages; but for your great cities, such as London, Edinburgh, or the like, there is one great angel that has the superintendence of the whole; and there is inferior angels, or souls departed, to whose particular care such a man of such a particular weight or business is committed. Now sir, the Kingdom of satan does ape the kingdom of Christ as much in matters of politics as can be, well knowing that the court of wisdom is from above; so that from thence are sent out missionaries in the same order: But because the kingdom of satan is much better replenished than the other, instead of one devil, there are, in many instance, two or three commissioned to attend a particular family of influence and distinction.

Ogil. I read that there are ten thousand times ten thousand of angels that wait upon God, and sing his praise and do his will; and I cannot understand how the good angels can be inferior in number to the evil.

Cool. Did I not say that whatever the number be, the spirits departed are employed in the same business, so that as to the number of original deities, where Satan is chief, I cannot determine, nor you need not doubt but there are more souls departed in that place, which in a like sense you call hell, by almost an infinity; but what are gone to that place, which in like sense you call heaven, which likewise are employed in the same purpose; and I can assure you by the bye, that there is as great a difference between angels, both good and bad, as there is among men, with respect to their sense, knowledge, cunning, cleverness and action: nay, which is more, the departed souls on both sides outdo several from their very first departure of the original angels. This you will perhaps think a paradox, but it is true.

Ogil. I do not doubt it, but what is that to my question, about which I am so solicitous?

Ogil. Take a little patience, sir, from what I have said, you might have understood me, if you had your thoughts about you, but I shall explain myself to you: Both the good and the bad angels have stated times of rendezvous, and the principal angels who have the charge of either towns, cities or king-

doms, not to mention particular persons, villages and families, and all that is transacted in the several parts of the country, are there made open: and at their real re-encounter on each side every thing is told as in your parish, in milns kilns and smithies, only with this difference, that many things false are talked at the livnig re-encounters, but nothing but what is exact truth, is said or told among the dead; only I must observe to you, that as I am credibly informed, several of the inferior bad angels and souls of the wicked then departed, have told many things that they have done, and when a more intelligent spirit is sent out upon enquiry, and the report of the former seems doubtful, he brings in a contrary report, and makes it appear truth, the former fares very ill, nevertheless their regard to truth prevents it, for while they observed the truth, they do their business and keep their station, for God is truth.

Ogil. So much truth being among the good angels. I am apt to think that lies and falsehood will be as much in vogue among the bad.

Cool. A gross mistake, and it is not alone the mistake that the living folks fall under, with respect to the other world, for the case plainly is this, an ill man will not stick at falsehood to promote his end or design, so as little will an evil soul departed stand at any thing that can make himself successful; but

in admitting a report he must tell the truth, or woe be to him; but beside their monthly quarterly, or yearly meetings, or whatever they be, departed souls, acquainted may take a trip to see one another yearly, weekly, daily, or oftener if they please. This is then an answer to the question that you was so much concerned about, for my information was from no less than three persons. viz. Andrew Aikman, who attends Thruston's family, James Corbet, who waits upon Mr Paton, who at the time he was then looking after Mrs Sarah Paton, who was at our house; an original emissary appointed to wait upon your's.

At this I was much surpris'd and after a little thinking, I asked him, and is there really, Cool, an emissary from hell, in whatever sense you take it, that attends my family.

Cool. You may depend upon it.

Ogil. And what do you think is his business.

Cool. To divert you from your duty and cause you understand to do as many ill things as he can, for much depends on having the minister on their side.

Upon this I was struck with a sort of terror, which I cannot account for or express, in the mean time he said several things I did not understand, but after a little, I coming to my former presence of mind, said,

Ogil. But Cool, tell me in earnest if there be indeed a devil that attends my family, though invisible to us all.

Cool. Just as sure as you're breathing, but be not so much dejected upon this information, for I tell you otherwise, that there is a good angel who attends you who is stronger than the other.

Ogil. Are you sure of that *Cool*?

Cool. Yes; there is one riding on your right hand, who might as well have been elsewhere, for I meant you no harm.

Ogil. And how long has he been with me?

Cool. Only since we passed Brand's lee, but now he is gone.

Ogil. We are just upon Elensclugh, and I desire to part with you, though perhaps I have gained more by conversation than I could have done otherwise in a twelvemonth; I chuse rather to see you another time, when you are at leisure, and I wish it were at as great a distance from Innerwick as you can.

Cool. Be it so sir, but I hope you will be as obliging to me next re-encounter as I have been to you this.

Ogil. I promise you I will, and as far as is consistent with my duty to my Lord and Master Christ Jesus: and since you have obliged me so much by information I will answer all the questions you propose, as far as consists with my knowledge; but I believe you want no information from me.

Cool. I came not here to be instructed by you; I want your help of another kind.

Upon the 5th of April 1722, as I was returning from Old Hamflock, *Cool* came u-

with me on horseback, at the foot of the ruinous inclosure, before we come to Dods : I told him his last conversation had proved so acceptable to me that I was well pleased to see him again, and that there was a vast number of things that I wanted to inform myself further of, if he would be so good as to satisfy me. •

Cool. Last time we met I refused you nothing you asked, and now I expect that you shall refuse me nothing that I shall ask.

Ogil. Nothing, sir, that is in my power, or that I can do with safety to my reputation and character. What then are your demands?

Cool. All that I desire of you is that as you promised that on Sabbath-day you would go to my wife, who now possesses all my effects, and tell her the following particulars : and tell her in my name to rectify these matters, First, That I was owing justly to Provost Crosby 50l. Scots and three years interest ; but hearing of his death, my good brother, the Laird of Cool and I forged discharge, narrated the bond, the sum and other particulars, with this honourable clause, that at the time it had fallen by, and could not be found, with an obligation on the Provost's part, to deliver up the bond as soon as he could hit upon it ; and this discharge was dated three months before the Provost's death ; and when his son and successor, Andrew Crosby, wrote to me concerning this

bond, I came to him and shewed him his discharge, which silenced him. so that I got up my bond without more ado; and when I heard of Robert Kennedy's death with the same help of Cool, I got a bill upon him for 190l. of which I got full and complete payment, Cool got the half. When I was at Dumfries, the day that Thomas Grier died, to whom I was owing an account of 36l. Cool, my good brother was then at London, and not being able of myself, being but a bad writer, to get a discharge of the account which I wanted exceedingly, I met accidentally with Robert Boyd, a poor writer lad in Dumfries, I took him to Mrs Carnock's, and gave him a bottle of wine, and told him that I had paid Thomas Grier's account, but wanted a discharge, and if he would help me to it, I would reward him. He flew away from me in a great passion, saying he would rather be hanged; but if I had a mind for these things I had better wait till Cool came h me. This gave me great trouble, fearing what Cool and I had done formerly was no secret. I followed Boyd to the street and made an apology that I was jesting, commending him for his honesty, and took him solemnly engaged, never to repeat what had passed. I sent for my cousin, B—m H—rie, your good brother, who, with no difficulty, for a guinea and an half, undertook and performed all that I wanted; and for a guinea more made me up

a discharge for 200*l*. Scots that I was owing to your father-in-law, and his friend Mr Muirhead, which discharge I gave to John Ewart, when he desired the mony: and he at my desire produced to you which you fullained.

A great many of the like instances were told of which I cannot remember the persons names and things, but says he, what vexes me more than all these, is the injustice I did to Homer Maxwell, tenant to my Lord Nithsdale, for whom I was factor, I borrowed 2000 merks from him, 500 of which he borrowed from another friend. I gave him my bond, and for reasons I contrived, I charged him to secrecy: he died within the year and left nine children, his wife had died before himself, I went to seal up his papers for my Lord's security: his eldest daughter intreated me to look through them all, and to give her an account what was their stock and what was their debt, I very willingly undertook it, and in going through their papers, I put my own bond in my pocket: his circumstances proving bad, his nine children are now starving. These things I desire you to represent to my wife, and take her brother with you, and let them be immediately rectified, for she has a sufficient fund to do it upon, and if it were done, I think I would be easy and happy, therefore I hope you will make no delay.

After a short pause, I answered, It is a

good errand. Cool; you are sending me to do justice to the oppressed and injured, but notwithstanding that I see myself come in for 200l. Scots, yet I begged a little time to consider on the matter, and since I find you are as much master of reason now as ever, and more than ever, I will first reason upon the matter in it's general view, and then with respect to the expediency of my being the messenger, and this I will do with all manner of frankness. From what you have said, I see clearly what your present condition is, so that I need not ask any more questions upon that head, and you need not bid me take courage, and be not afraid of you, for at this moment I am no more afraid of you than a new born child.

Cool. Well, say on.

Ogil. Tell me then, since such is your ability, that you can fly a thousand miles in the twinkling of an eye, if your desire to do the oppressed justice be as great as you pretend, what's the reason you don't fly to the coffers of some rich Jew or Banker, where there are thousands of gold and silver, invisibly lift, and invisibly return it to the coffers of the injured? since your wife has a sufficient fund and more, why cannot you empty her purse, and make these people amends?

Cool. Because I cannot.

Ogil. If these things be rectified you would be easy and happy, I don't at all credit that; for whatever justice may be done to the peo-

ple, yet the guilt of the base action always remains.

Cool. Now you think you have silenced me, and gained a double victory, but I will shew you your mistake immediately, for I cannot touch any gold or money, by reason of these spirits that are slated guardians of justice and honesty.

Ogil. What is that you tell me *Cool*? Do not unworthy fellows break houses every night, and yet you that can put yourself into so many hundred different shapes in a moment cannot do it: What is that you tell me *Cool*?

Cool. 'Tis true sir, against the living, men may find out some probable means of securing themselves; but if spirits departed were allowed, then no man would be secure, for in that case every man that I had a prejudice at would soon be beggared.

Ogil. Might you not go to the mines of Mexico and Peru, where those little suns would not be missed?

Cool. No sir, for the same reason.

Ogil. But *Cool* there is so much treasures lost in the sea, you might easily dive into the bottom of it, search for that and refund those people their losses, where no man is injured.

Cool. You are a little too forward this night sir, and inclines much to banter; what I have said might satisfy you, but since it does not, I'll tell you further, that no spi-

rights good or bad have the power to take away money or gold, the good never do, though the bad, if once in age, it is no small quarrel, for if it were shewed them then they would be very successful in their business and never fail of gaining their points,

Ogil. What hinders them Cool?

Cool. Superior power that governs and guards all.

Ogil. You have satisfied me entirely upon that head; but pray Cool what is the reason that you cannot go to your wife yourself, and tell her what you have a mind, I should think this a more surer way to gain your point.

Cool. Because I will not.

Ogil. That does not signify to me Cool.

Cool. This is one of the questions that I told you long ago I would not answer; but if go as I desire I promise to give you full satisfaction after you have done your business. Trust me for once, and believe me I will not disappoint you.

Upon the 11th of April, 1722, coming from Old Cambus, on the post road, I met with Cool upon the head of the heath called the *Peas*; he asked me, if I had considered the matter he had recommended? I told him I had, and was of the same opinion I was in when we parted; that I could not possibly undertake his commissions, unless he could give me them in writings, under his hand.

I told him that the list of his grievances were so great, that I could not possibly remember them without being in writing, and that I wanted nothing but reason to determine me in that and all the other affairs of my life. I know, says he, this is a mere evasion, but tell me if the laird of Thruiston will do it? I am sure, said I, he will not, and if he should, I would do all that I could to hinder him, for I think he has as little concern in these matters as myself. But tell me Cool, is it not as easy to write your story as tell it, or ride on what-do-ye call him for I have forgot your horse's name.

Cool. No, sir, it is not, and perhaps I may convince you of the reasonableness of it afterwards.

Ogil. I would be glad to hear a reason that is solid for not speaking to your wife yourself: but for me, any rational creature may see what a fool I would make of myself, if I would go to Dumfries to tell your wife that you had appeared to me, and told so many forgeries and villanies that you had committed, and that she behoved to make reparation: the event might perhaps be that she might scold me for she would be loath to part with any money she possesses, and therefore tell me I was mad, or possibly pursue me for a calumny. how would I vindicate myself? How could I prove that ever you spoke with me? Mr Paton and other ministers of Dumfries would tell me it was

the devil had spoken with me, and why should I repeat these things for truth, which he, who was a liar from the beginning, had told me: C-p-l and B-r Harrie would be upon my top, and pursue me before commissaries, and every body would look upon me brain-sick, or mad, therefore I, intreat you do not insist upon sending me an April errand. The reasonableness of my demands I leave to your own consideration as you did your former to mine. But dropping our matter till our next interview, give me leave to enter upon some more diverting subject; and I do not know, Cool, but the information you have given, may do as much service to mankind, as the redress of all those grievances would amount to.

[Mr Ogilvie died very soon after.]

In the Arminian Magazine, 1785. (in addition to what is mentioned at the bottom of page 5.) "Dr Hamilton says, the ensuing relation of what followed, viz. † (An account of the Conferences.) wrote in Mr O's own hand, was found in his desk, by Mrs Ogilvie, she gave it to Mr Lundie, now minister at Oldham-Stock, who gave it to me."

A WONDERFUL STORY.

From a Book entitled Vizits from the world
of Spirits &c. at present in G. M's
Circulating Collection.

A Clergyman in America sees his own Ap-
parition.

A Clergyman, who lived in Massachefuts,
America, and had entertained an opi-
nion for more than fifty years that such stories
were only the vapours of a distempered and
weak brain: who was convinced at last, in the
following manner. Being in his own garden,
he saw his own likeness or apparition, dres-
sed as he then was, passed him, and looked
him full in the face. He ran into the house
in a great surprife, told his family what he
had seen, that he was convinced of his for-
mer error, and that he feared he should live
but a few days. His words proved true, for
he died a short time after.

F I N I S .

